

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. 1.

TIDWELL, TEXAS, JANUARY, 1902.

NO. 10.

MY MOTHER'S DREAM.

Dear mother, when I was a child,
And sportive, gay and free,
And all the world around me smiled,
None was so kind as thee.

It seemed to me that all my love
Was centred then on thee;—
Fair as an angel from above,
My mother seemed to me.

How sweet the memory of those days,
When in my childish glee,
I clasped her in my tiny arms,
While songs she sang to me.

I hear her singing yet, my love,
She sings "Sweet Gallilee";—
Oh mother can't you come to-night,
And sing again to me?

This world has gold and rubies rare,
On land and in the sea;
But Oh! its poor from shore to shore,
Without her songs to me.

Alas! I'd yield the richest crown
That decks a poet's brow,
And dash the loftiest laurels down,
To hear her singing now.

And yet she sings before the throne,
The crown upon her brow,
My mother dear, I'll meet you there,
And love you more than now.

Though from thy side I'm far away,
O'er this wide world to roam,
I'll ne'er forget till life's last day,
My mother's songs at home.

Komoka, Ont.

J. LINCZ.

NEW BARS OF FELLOWSHIP.

The Gospel Messenger is unalterably opposed to the division of the body of Christ by the erection of new bars of fellowship not plainly laid down in the Scriptures. Speaking or writing simple Bible truth in love and meekness will not divide and destroy but will unite and edify the churches of the saints.

1. Predestination.

Some of our churches in Texas are passing resolutions of non-fellowship for those who believe in what is called "the absolute predestination of all things," and for all who affiliate with absolute and universal predestinarians. While I do not like or adopt the terms in which some of our absolute brethren express themselves, they do not like or adopt the terms in which I express myself; and yet, from personal conversation with them I find that the difference between us is in expression and not in doctrine. I believe that God's purpose includes all things, but that it is active, efficient, and inworking in reference to holiness and passive, permissive and overruling in reference to sin; and our absolute brethren say that God does not compel or even influence any one to sin, but the creatures sin voluntarily and are accountable and justly punishable for their sins. I have some very dear friends and brethren who are absolute predestinarians, and not the slightest thought or desire has ever occurred to me to non-fellowship them on that account.

2. Associations.

Some of our churches in South Eastern Alabama are passing resolutions of non-fellowship for all Non-Associational Baptists, that is, for all Baptists who oppose associations as unscriptural, and refuse to affiliate with them on that account. There is not one word about associations in the Scriptures; and the first Baptist association was formed in Wales October 1, 1649. The first Baptist associations were simple yearly meetings of the members of different churches for divine worship and mutual edification, and they did not exercise any authority whatever over churches or

over other associations. If associations now were like they were then, there would be no objection to them; and perhaps the most of Primitive Baptist associations are still of this nature. But I can not see how a Bible Baptist can make holding to associations, which are not mentioned in the Bible, a test of fellowship. Some of our churches have never joined associations, and others have long since abandoned them. Some of my dearest friends are members of churches which do not belong to associations; and, although my church does belong to an association, I could never think of non-fellowshipping them on that account.

3. Feet Washing.

Some of our churches in Northwestern Georgia are passing resolutions of non-fellowship for Baptists who do not engage in literal feet washing with the church. Feet washing is not mentioned by Matthew Mark or Luke in their gospels; nor by Luke in the Acts of the Apostles, nor by any apostle in writing to a church; but it is mentioned in John XIII as performed, as an example by Christ upon His apostles, and enjoined by Him upon them, and it is mentioned by the Apostle Paul in 1 Tim. 5-10, among domestic good works for which a widow of sixty or more years of age is to be cared for by her church. The Catholic "churches," ever since the third century, have performed public feet-washing on "Maundy Thursday" (Thursday before "Easter"); and the Tunkers, the River Brethren, the Free Will Baptists, the Winebrennerians, and some Mennonites still practice it. Some Baptists have practiced it ever since the sixteenth century. The English Strict Baptists do not observe it at all. About one-half of the Primitive Baptists in the United States practice it, and half do not. There are just as humble, intelligent and spiritual brethren on one side of this question as on the other. My church occasionally practiced it in former years; ever since I have been a member of the church I have always engaged in it when I have been present at its observance. Some of my best friends and brethren, not thinking that Christ meant for the the literal performance to be continued in all countries and ages, have never taken part in public feet washing, and I have never thought that I ought for that reason to non-fellowship them.

The Kehukee association, to which my church, Skewarkey, belongs, and of which my brethren choose to make me the unworthy Moderator, is the word, and the oldest Primitive Baptist association in the world, and by the grace of God sets an example on these subjects of heavenly wisdom and peace, which all our younger associations would do well to imitate. The great majority of the members of the Kehukee association do not believe in the absolute predestination of all things, but they heartily fellowship those few who do, and we correspond with Absolute Predestinarian associations, and cordially welcome their members and ministers among us. We heartily receive all true Primitive Baptists, whether their churches belong to associations or not. And some of our members and churches do and others do not engage in public feet washing: but the question of making this observance a test of fellowship is never thought of among us. Our churches and members thus dwell together in wonderful love and peace, which we feel to be a great and unmerited blessing from our Heavenly Father. O that it would please the Lord similarly to bless all our members, churches and associations! If we loved each other as we should, we could bear with each other, and live in peace. —The Gospel Messenger.

S. H.

CHURCH SUPREMACY.

It certainly would be the cause of much rejoicing in this dark and evil day, to assuredly know that all true Baptists everywhere were prayerfully anxious to see the children of God, who are all precious in His sight, all united in love, and in the one faith and doctrine of the Bible. Then all sophisticated theories, which are foisted in pride and an ambitious spirit, would be instantly dropped and peace and love would pervade and sway the borders of the Zion of our God. If at this time there was but the same earnest zeal for, and effort being put forth to unify and cement in love and gospel fellowship the children of God, that is being made in many places, as is plainly seen, to promote some pet theory or practice, which has become more to the agitator of it than is the peace and harmony and love of brethren, it would be a good time for us all. We might then look for some such blessing as the Lord promised to His people of old, when He said He would open to them the windows of Heaven and pour them out a blessing, that there would not be room enough to receive it. These blessings are not for the disobedient, or those who cruelly extort their brethren.

There is neither precept nor example in the New Testament for this wholesale dropping of fellowship of brethren, that has been resorted to in some places. It looks as though it was the ambitious, hasty work of designing men, who would be leaders in Israel, and who scatter the flock. It is greatly to be feared that there are yet some who, like Diotrephes, love the pre-eminence among us. It is exceedingly dangerous when such men lead. They are sure to dictate what is doctrine and must, therefore, dictate terms of fellowship among brethren. They will not receive the brethren, and forbid them that would, and cast them out of the church. "Brethren, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." (III John 11).

It is not to be found in all the New Testament where one church of Christ withdrew fellowship from another entire church of Christ on any account. There were disorders in the church at Corinth, and also in the churches of Galatia, and in most of the seven churches of Asia. But who ever read of any of the churches of Christ withdrawing fellowship from any of these churches on this account? Silence answers no one. The church is Christ's. He is head over it. When it becomes so unsound in doctrine, or so disorderly in practice, that it, as a whole, deserves to be dropped from the fellowship of churches, He will take it in hand Himself, and will administer to it strict justice. He has reserved this right to Himself, knowing that it would be unwise and dangerous to entrust it to the judgment of the best and wisest of Christian men.

Let us look for a moment at the manner and see too, the effect of His dealing with a disorderly rebellious church. To the church at Ephesus He said: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5). The seven golden candlesticks John saw were the seven churches. To remove the candlestick out of his place was to remove that church. Men have many times attempted to do this, but failed. They can no more remove the church Christ has planted in any locality than they can create the church of Christ. She is His workmanship, not made with hands, and not pulled

down at the edict of men. When it becomes necessary, from any cause, He will remove it. It would be well to give heed to the apostle: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. 12-19). How sad it has been when we have seen men undertake to administer retribution to some sister church where and when they thought it should be done. They have usually made havoc of the flock, divided the church, thereby destroying the peace and fellowship of good brethren, and all to their own shame in the end. We have scriptural rule where irregularities and disorders, either in doctrine or practice, are found to exist in the church. Christ, who is King in Zion, the Lawgiver, has not left His church without a perfect code of law for her government. No new law is needed. No emergency can arise that demands any such thing. To the law and to the testimony is the only way to adjust our irregularities, and correct our wrongs, and set ourselves right before the Lord.

When disorder was found to exist in the church at Corinth the apostle did not advise the other churches to withdraw fellowship from this church. He labored with them in love to reclaim them from the grievous wrong they had suffered to come into the church. Hear his wise counsel to this church that was allowing such gross disorder among them: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5). Nothing is said about other churches breaking fellowship with this church, refusing to commune with them, or not allowing them to come to their communion table on account of the disorder among them. But here is seen church independency, church sovereignty, the right of church government. Every church must discipline her own members: she has the right to do so. We should understand the right of churches, their dominion, and the relation churches sustain to each other. One thing more we want to call attention to here is the apostle's closing words in this letter to this church. It shows how he regarded them. That he had not cast them off. That he had not turned a cold shoulder to them and advised the other churches to do so too. How different his treatment to them. They were his brethren and he loved them. They had given him strong assurance that Christ had redeemed them from sin, and that they loved the truth of God. His words to them are not harsh, but kind and tender. Endearingly he says to them, "I beseech you, brethren." What power for good are in these words. Certainly they would not refuse to hear him now. "The churches of Asia salute you." "All the brethren greet you." "The grace of our Lord Jesus Christ be with you. My love be with you in Christ Jesus. Amen." All this he said to the church at Corinth, which he knew at that time to be in disorder. How many heart aches, church troubles, divisions in churches would we hear of if this spirit predominated?

We are not making a plea for disorder in churches in what we have said. But there is a scriptural rule given by which wrongs shall be righted, disorders removed, and the church purified if needs be. Two wrongs will not make one right. It is to the law and the testimony we must go, and by it we must work if we would accomplish good. If we would know how the church is to get rid of disorder in doctrine, or in practice, let us examine what the law of God is relative to this. The seven churches of Asia afford us ample instruction. Out of the seven churches, only two were found blameless before God, Smyrna and Philadelphia; all the rest were found wanting. But how impressive is the silence concerning how one of these churches should proceed to deal with another sister church. He that had the seven Spirits of God, and the

seven stars, laid down a wise and safe rule for all time.

The apostle John was directed to write to every one of the seven churches of Asia according to their, then, present state and circumstances, and to address each letter to the minister of the church, called the angel of the church, because they are the ministers of God. We understand from the admonition given at the close of the address to each church, that the things written therein are to be applied to other churches of Christ, in every place in every age. Then how important that admonition: "He that hath an ear, let him hear what the Spirit saith unto the churches." The minister of the church should heed this admonition himself and instruct the church in the same. And as we find that the Spirit did not instruct any church to intermeddle with the affairs of another church, or to withdraw from her, we should refrain from such a course. Christ is the King, the Judge, who says to the rebellious church, "Repent, or else I will come unto thee quickly." It will be sad enough for that church which repents not of her wrongs when He comes as a swift witness against her. This business is not delegated to pope, synod, presbytery, association, council or church. To exercise it is a usurpation of authority over the church of God, and the church of churches involve themselves in disorder when they attempt it.

The church is the highest ecclesiastical authority on earth. And Baptists more than any other people on earth should respect it, cherish it, revere it, and be the last to trample upon it, to dishonor and disgrace it. This is the free and independent church which Christ gave to us, and which stands amenable to Christ alone. To Him she must render a strict account for her demeanor in all things. He will warn, and will rebuke, and will dreadfully scourge His church for her wrongs, and when it becomes necessary, because she stubbornly refuses His entreaty, He will remove her to the foundation, and that church will become extinct. This has been the sad result of many once prosperous churches. We have lived to be a witness ourself of this in a few places, where once the church prospered.

How urgently the Spirit strove with those erring churches of Asia to have them remember from whence they had fallen, to repent and return to their first love, lest He should come unto them quickly and fight against them with the sword of His mouth. Most terrible indeed were His threatenings, and certain were the judgments of the Lord against the church that refused to hear His warning. And all should consider whose right it is to reward, correct, or unchurch the church of Christ. The Lord only can remove His blessings from the impenitent church, take from her His ministry, and come in a way of judgment against her. The church is under His special care, He is head over it, and to Him alone she is amenable. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" "How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?" And who can set aside a church whom the Lord has not disowned? As easily could Balaam have cursed Israel, whom God had not cursed, or could you bind the sweet influence of Pleiades, or loose the bands of Orion. The mighty Prince of Judah walks in the midst of the golden candlestick, they are His, and He opens and no man can shut, and He shuts and no man can open.

To arraign a member before the church for misdemeanor is a sad thing to do; to deprive such a one of the privileges and fellowship of the church is a very serious thing; yet it may be necessary to do so, as it was in the church at Corinth; but we have the authority and the precedent where all such necessities arise. But to cast out a whole church, or an entire association of churches, is without authority or precedent in the word of God, and to do so is to usurp authority over an independent church of Christ. Churches should be allowed to manage their own business, discipline their members, and decide whether they will go into the association or not, etc. When Christ

founded His church He made her the highest court before whom an offending brother could be arraigned; in fact, the only court on earth. That it is certain that she, herself, can be held accountable for her acts to none but Him who reigns over Zion most righteously; for there is no tribunal on earth before whom she can be brought.

It has been thought by some that when a church departs from the order of the gospel, that another church may proceed with her under the rule given to the church for the disciplining of her members. (Mat. xviii, 15-18). But here we find that in case the offending brother will not hear his brother, and neglects to hear the brethren who labor with him for reconciliation, the next thing to be done is to tell it to the church, and if he will not hear the church, let him be unto you as a heathen man and a publican. But if the offending church neglect to hear her sister church, then whom shall she tell it? To the association? What sad mistakes have been made by such a course. Churches have been divided; the bounds of fellowship have been fixed; good and orderly brethren have been denied the communion and fellowship of their brethren; and all this, too, without a word or a precedent in all the Bible for it. It is perfectly right for churches to confer with one another, and advise in matters of general importance which is for the good of all and the glory of God, and for this we find example. When the brethren and churches were being troubled, and confusion reigned because of departure in faith, and "Paul and Barnabas had no small dissension and disputation with them," it was determined that they and certain other brethren should go up to Jerusalem unto the apostles and elders, and that the matter be fully investigated, determined upon, and the controversy settled. When they were received of the church and the apostles and elders, the matter was laid before them, and when it had been fully considered they passed upon it and this was the end of the trouble. No one or any number of the churches passed nonfellowship resolutions against the church at Corinth, the churches of Galatia, or the five churches of Asia, on account of the disorder that had crept in among them. Not a word did the Spirit say to any of the seven churches about their bringing any of those churches to an account for their departures. No threat is implied or warning given that they will be dropped from the fellowship of churches if they "repent not, and do the first works." If the churches could get along then without wholesale slaughter of churches, they can yet. We are living under the same dispensation, the same law, and the same God given rights and privileges vouched safe to us by Heaven's royal King. Our loyalty to Him consists in faithfully and fully executing the law of His kingdom. We have no right to enact laws to meet what might seem to be cases of extreme necessity. There are no such cases unprovided for in the law divinely given to the church. Every safeguard has been secured to her, to the end that "the gates of hell" shall not prevail against it.

Wherein the man of God is thoroughly furnished unto all good works, the church is perfect, thoroughly furnished to the same end. As said the apostle, "For whatsoever things were written afore time were written for our learning." Certainly, then, this graphic address to the seven churches of Asia is for our learning also. By it we learn of the sacred compact of the churches: the bond of union that made them one in the kingdom of God. We learn also that each church recognized the rights of every other church, and that Christ was the one sovereign over them all. As the church in Smyrna did not "bring the church in Ephesus to an account," because they had left their first love, and as the church in Philadelphia did not ostracize the church in Pergamos, the church in Thyatira, the church in Sardus, nor did there exist in them things that were hurtful to the church elsewhere would see if they are any where or intended to cut off a church, Christ has

EXTREMISTS.

Moderation or sobriety of thought; purpose and action is true proof of a sound mind and enables its possessor to attribute to others the merit they are entitled to, and withholds from unworthy persons any reward from their pretentious claims. The man that calmly considers the subject presented in all its bearings will accord to every one what belongs to him in a far juster sense than an intemperate, hasty person will do.

The true mother scorns the idea of dividing the living child, and will sacrifice all her pleasure to preserve its life; while the spurious mother will readily agree to a division of the child into parts, and hence its destruction to obtain an apparent victory over the true mother.

A false position calls for unsound methods to prosecute it, and the spirit of those holding it will seize readily all opportunities to insure their success; while if one's position is a sound, scriptural one the plain, manifest written meaning of scripture will sustain it. In the writing and preaching of the Apostles, which furnishes us the amplest scope of argument and interpretation of scripture, we do not see any far-fetched arguments of theirs to sustain their positions, but they use the scriptures in their obvious meaning. A position that the clear signification of God's word will not sustain should never be taken.

These remarks are made with reference to two extreme tendencies showing themselves among our people. One is what they call a time salvation. The other is the term, the absolute predestination of all things. Neither one of the phrases belong to the Bible, and I see no necessity for the use of either one. If a position you are inclined to contend for is not described and defended by Bible language, wisdom would suggest an abandonment of the position. We do well to hold fast the form of sound words supplied by the Holy Ghost.

Those advocating their view employ the phrase, time salvation (which is not found in the scripture) to prove that all the salvation we now have is dependent on the act of the creature, or is conditional. Such as use the phrase, the absolute predestination of all things, endeavor in the view of the opposing party, to overlap predestination beyond its scriptural meaning as they understand it.

Salvation is either of the Lord exclusively, or it is of man exclusively, or it is of God and man conjointly. If it is of the Lord—then man is the beneficiary only, or he is saved. If it is altogether of man to save himself then how much was he lost? If it is both of God and man conjointly that he is saved then honors are divided, God having part and man a part. If there are two salvations—one a time salvation or present salvation which is temporal, and the other an eternal salvation which is spiritual, the first of man, and the second God, where is the scriptural proof of it? One says work out your own salvation with fear and trembling. Is this a time salvation? Is it not work out your own salvation, and not that of another man? But do you ever work out your own salvation, if God does not first work within? How will you separate that from all the salvation there is for you? Is it not proof of your salvation forever? What better proof have you of your final salvation than that you are now saved? If you are not now saved what proof have you that you ever will be saved? Does it not require the same grace to save you now that it will next year, or the last year of your life, or at the end of your life?

But is there not a common salvation? (See Jude 3rd verse! Yes, and it belongs to all the household of faith equally, and therefore is common to them all, or is as much to one as to another in the sense there is no difference.

There are exhortations in the scriptures setting forth and urging the necessity of watchfulness, prayer, obedience to the truth, carefulness in maintaining good works. If we walk after the flesh we shall die. If we through the spirit do mortify the deeds of the body we shall live. In remembrance of Lord's commandments there is great dead being

reward—without Jesus we can do nothing. He makes His own word effectual. The spiritual minded give good heed to that word. Every man receives according to works whether good or evil.

We understand that those opposing the absolute predestination of all things resort to this phrase—a time salvation conditioned on our performance of good works. But why coin such a phrase? Is it not better to cleave to God's word interpreted in your own experience that without Jesus ye can do nothing.

Why on the other hand is the word absolute added to the word predestination or prefixed thereto? Does not this scriptural word predestination express enough? No man can predestinate anything. A man may determine he will do so and so to-morrow, but that does not predestinate it at all. He may die before to-morrow. Even if he should live and do all he purposed, he did not predestinate it. The devil cannot predestinate anything. God only predestinates it. Nor does predestination ever lead any one down to hell, or cause any one to go there. Whom or all that God foreknew he did predestinate to be confronted to the image of His Son, or that they should be holy and without blame before Him in love.

While those using the word absolute insist that it is used only to explain what they mean, is it needful to use this word to explain what the scriptures mean? If so why did not the Holy Ghost so use it? Those using the language and holding it declare that they do not charge the Lord God with any collusion with wickedness. They hold that God is not the author of sin in any sense but that he uses and limits it to glorify Himself therewith.

Neither party is willing to accord to the other what it really means. Those that hold to a time salvation surely believe that the Lord reigns, that He is a righteous sovereign above all, that He does all His pleasure, and is righteous in all He does. When they speak of a time salvation they do not deny that God is the author of it, do they? When Daniel was cast in the lions' dens surely they hold that the reason they did not hurt him at all was because God shut their mouths. When the flame could not hurt the Hebrews they surely would say it was because God quenched the violence of the fire. These deliverances were in time but God delivered them. All the salvation that we have is now in time, is it not? When Jonah was brought out of the deep it was in his time or day, but it was the Lord that did it.

Was it, or is it on condition that we receive salvation? Do we earn it, or pay for it? We say that God works in His people both to will and do. No doubt Jonah's distress moved him to pray, and the love of God in Daniel caused him to pray, and the grace of God in the three Hebrews caused them to confess the Lord in the presence of Nebuchadnezzar, and refuse to worship his image. Baptists surely all agree that the Lord works all our works in us that are good works. If He leaves us to ourselves we work evil works. If we deny Him He will deny us. If we honor Him He will honor us. But what man in his right mind will contend that if we sin God has caused it, or if we obey Him we are the author of that obedience?

Why not leave off on each side these objectional, unscriptural phrases, and seek the peace of Jerusalem? Do nothing for strife or vain glory. Cast no stumbling block in a brother's way. Lay aside all anger, wrath, malice, guile, etc., and desire the sincere milk of the word, as new born babes, full of love and good will that ye may grow thereby.

Let the exhortation of Paul striving together for the unity of the spirit in the bond of peace guide our conduct one toward another. Why should we not pray for the peace of Jerusalem? Be pitiful, be courteous. Love is of God who is the author of peace, and who hates strife and discord, and those that sow discord among His people.

P. D. G.

REMARKS.

The three foregoing articles are from the

pens of the editors of Primitive Baptist periodicals, published in different sections of country; and no doubt they voice the sentiments of thousands of sound, peace-loving and God-fearing Baptists, scattered throughout their respective sections. I think, also, they have expressed the sentiments of a majority of the Baptists of Texas. I do not know what effect these extreme measures are producing in other places, but where I have observed them in Texas, they have caused discord, strife and wide-spread destruction; churches are being torn asunder, and worthy and godly members deprived of church privileges because they will not bow to these unscriptural and unholy practices. I feel rejoiced deep in my heart that such a spirit of non-forgiveness does not prevail in our association and many others adjacent to us. May God in His mercy deliver us from ever being party to such wholesale destruction of the peace of Zion.

H

DEAR BROTHER SIKES:—I have just received THE ADVOCATE OF TRUTH for Dec. 1st, and have noticed especially your article in reply to those who charge unlimited predestinarians with keeping up a continual war on the subject. Your article, I heartily endorse, and no doubt a great majority of Primitive Baptists in east Texas do the same. I have been well acquainted with and preached among the churches and at different times served as pastor a dozen or more of the churches in the Fellowship and Sulphur Fork associations; and those churches and preachers with little exception have held to the doctrine of unlimited predestination.

In the Sulphur Fork there are 17 churches, with an aggregate of 533 members, with ten ordained ministers; and in the Fellowship 14 churches with seven ordained ministers, and although the doctrine has been continuously preached through our ranks, there has not been a single non-fellowship resolution proposed, much less adopted by any of these churches. And when brethren of limiten views on the subject have come among us preaching, we have ever treated them with due respect as brethren and helped them on their way. However if one should come railing or endeavoring to get up non-fellowship resolutions, he, of course, could not expect to be so well received.

While there has been an occasional one who did not receive the doctrine in full, still we have lived in peace so far as predestination is concerned. For my own part, I have never felt to non-fellowship a brother because he did not see predestination as I do. But when one insists on putting words into my mouth, or putting a construction on my language to make it mean what he wants to charge upon me and what I continually deny, I must admit that my fellowship is considerably impaired for him. I am not ashamed of the doctrine as contended for in THE ADVOCATE, but on the contrary have loved it to the extent I have been enabled to understand it ever since I have had a hope. There is little probability of my views on the subject ever undergoing a change, as I have for several years been hearing and reading the arguments pro and con and examining the claimed scripture proof, and to-day I feel more confirmed and settled if possible in the doctrine than ever.

Dear brother, I have not written the above for publication, but if you should conclude that it would be of any worth in THE ADVOCATE, I am not ashamed to see it in print. I have several times felt a desire to write something for your paper, but having an afflicted companion, and many other hinderances, I have not been able to do so as I have told you before.

May the Lord in mercy continue to sustain you by His grace, in which I know you trust, is my prayer.

Yours in the fellowship of the gospel,

H. B. JONES.

Mt. Vernon, Tex., Dec. 1, 1901.

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We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, Ashbuds, billads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectively without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
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TIDWELL, TEXAS, JANUARY 1, 1902.

SALUTATORY.

It is with a deep and I trust sacred feeling that I again enter this field to become associated with bold, meek and yet unflinching soldiers of the cross of Christ Jesus our Lord; to be willing to "contend for the faith which was once delivered to the saints;" to attempt in my feeble way to wield the sword of the Lord and of Gideon, and to labor for the comfort of Zion and the edification of saints, even the saints of the most high God. To expose the false systems of men and devils in the spirit of meekness and love; and to use the weapons of our warfare which are not carnal but spiritual to the pulling down the strongholds of satan. The truth, the whole truth and nothing but the truth shall be our motto and watchword, knowing and having been assured in our own minds that it is mighty and will prevail. I would further say now to the dear readers of THE ADVOCATE OF TRUTH that I shall spare no pains nor labor to write to you of the things of this salvation which is common to all the Lord's children, and endeavor to stir up your pure minds by putting you in remembrance of these things, though you be established in the present truth. I hope our union in this relation of communicating may be lasting and sweet and dear, and it may be for your good and the glory of our God.

I am yours to serve in the gospel of Jesus,
W. LIVELY.
Opelika, Ala., Dec. 3, 1901, box 87.

Our readers will see from Elder W. Lively's salutatory elsewhere in this issue, that he is now associate editor of THE ADVOCATE OF TRUTH.

Elder Lively who is well-known as a staunch advocate and defender of the doctrine of God our Savior, has kindly consented to join us in our editorial labors, by which we feel greatly encouraged and feel that our readers will be greatly edified and strengthened, and we trust that the cause of our Heavenly Master honored and His great name glorified.

Any one desiring to correspond with Brother Lively will address him as found in the editorial heading. Brother Lively will also receive subscriptions to THE ADVOCATE OF TRUTH. H. & S.

WHICH?

"The signs denoting the Old Baptists are:

1. "They believe that Christ died for the elect only.
2. "They are called Gillites.
3. "They preach the gospel before the unconverted, but rousing appeals to their consciences on the subject of conversion did not constitute a part of their public addresses.
4. "They were accused by their opponents of Antinomian tendencies.
5. "They dwelt much on the decrees and purposes of God, and dived deep, in their way, into the plans of Jehovah in eternity, and thereby brought to light, as they supposed, the hidden treasures of the gospel.
6. "The Philadelphia Confession was their standard for an orthodox creed.
7. "They were all professedly Calvinistic in their doctrinal sentiments, yet did not like the

name 'Calvinist,' because they did not hold to all the doctrine of the reformer.

8. "They ascribed the whole work of salvation to God alone.

9. They addressed themselves in their discourses more to church members than to those outside. * * *

19. "Revivalists who were to play upon the passions, please the carnal mind, and augment the members of the visible churches, were unknown among them.

20. "There was not an agent for collecting funds for any object of benevolence or literature among them.

"The foregoing marks or signs apply as well to the Old School Predestinarian Baptists of today as they did to a description of them by Benedict fifty years before his book was written. Just what he said of them then the world says of them now.

"The signs given by him of the Arminian or 'Missionary' party are about as follows:

1. "They believed in a general atonement.
2. "They charged Orthodox Baptists as being Hyper Calvinists.
3. "They caused divisions and debates by their new doctrines.
4. "They did not dwell in their discourses on the doctrine of depravity, election, divine sovereignty, final perseverance, etc.
5. "They were bitter in their feelings against the doctrine of election, and readily assailed it, in season and out of season, by reason and ridicule.
6. "Their method of preaching changed into the above named order by the adoption of the Fullerite doctrine.
7. "They lowered the standard of orthodoxy, and taught their hearers to pay no attention to the doctrines which are advanced by their ministers.
8. "They sought, by modes and manners and eloquence of their ministers, to engage the attention of the people, more than by their doctrinal expositions.
8. "They sought to bring forward those things which were pleasing to young people, and which would collect large assemblies, and enable them to compete with their neighbors in numbers and style.
10. "Their preachers refrained from preaching the old-fashioned doctrine of predestination, because it sounded harsh to sensitive ears and was unpopular with the people.
11. "They were opposed to hearing the primordial principles of the orthodox faith discussed.
12. "While consenting, at times, to an orthodox creed, they were moderating its principles, and stripping it of all force and meaning."—(Hassell's church history, pages 764 and 765.)

The extracts quoted here from Hassell were gleaned from "Benedict's Fifty Years Among the Baptists." I have copied them that our readers may see some of the characteristics of both the Old School Predestinarian Baptists and the New School "Missionary" Baptists; also that they may see some of the marks of distinction between the two orders. Hassell said these same marks applied to the Old School Baptists in 1886, when he published his history, and I believe they still apply to them.

I want to examine some of these marks, both of the Primitives and of the Missionaries, and see who they are applicable to at present; and if on examination we find some among us who have espoused the Missionary cause, and have adopted the Missionary tactics, so far as I am concerned I would be glad that they would go home and quit hiding behind the time honored name of Primitive Baptist, while they cause widespread desolation and confusion with their hybrid doctrine.

We shall not review all of these points of identity, as some of them are not prominent marks of distinction in the present disturbance among Primitive Baptists.

The fourth mark of the Primitive Baptists is, "They were accused by their opponents of Antinomian tendencies."

The Antinomians, it is said, held to doctrines

which superseded the necessity of good works. Now everyone who has kept himself well-informed, knows that no such charge is being alleged against those who are rallying around the standard of "free will" and "ability," and declaring war on unlimited predestination; for should such a charge be brought against them, they could reply, No, we believe that every child of God has power given him in regeneration to keep all of God's commands, and if he will only use that power in obeying, he can induce God to bestow many spiritual blessings on him, which he would not receive did he not make use of his free will and ability. Hence this mark of the Primitive Baptists will not apply to them. But what about those who believe in salvation alone by grace and unlimited predestination. It has been only a short time since there was a tirade of abuse hurled at the advocates of that doctrine, in which the writer said "You could not be responsible to your God, since you say all you do is predestinated by Him; hence there could be no responsibility, unless your God has predestinated that you should do or say things and then make you responsible for them." This is equivalent to saying that we hold to a doctrine which supercedes the necessity of good works, just because we believe and maintain that all things were eternally embraced in God's infinite wisdom and limitless purpose, and that nothing can take place in any way different from the way it was embraced therein. The above extract is only one of a number that might be produced on this line, to show our identity with the Primitive Baptists of former years. Now this was intended as a thrust to the discomfit of the Primitive Baptists, but it only serves to identify them with the Baptists in former years.

Yes, my dear brother, the Lord has predestinated that the wrath of man shall praise Him, and the remainder of the wrath He will restrain. Again we are reminded in this of the truthfulness of the apostle's language, which says, "We know that ALL things work together for good to them that love God; to them who are the called according to His purpose."

The fifth mark given is, "They dwelt much on the decrees and purpose of God, and dived deep in their way, into the plans of Jehovah in eternity, and thereby brought to light as they supposed, the hidden treasure of the gospel." It is very plain to whom this mark belongs without comment. Unless you would call bitterly assailing the doctrine and branding those who advocate it, as "fatalists" and "heretics," dwelling on the doctrine, those who are raising bars of non-fellowship can not wear this mark of identity; so it like the other one will have to fall to the lot of the unlimited predestinarians, for they do believe and preach the decrees and purposes of God.

The sixth mark is, The Philadelphia Confession of Faith was their standard for an orthodox creed." This mark will not apply to our limited brethren, for some of them have declared a non-fellowship for the article in it on the decrees of God, and some, who are regarded as representative, have publicly announced that they never did believe it. And, in fact, all who are in opposition to the doctrine of unlimited predestination and salvation alone by grace had just as well declare in plain terms that they don't believe in the London Confession, for they are opposing the doctrine it sets forth. We submit to the candid reader to decide to whom this mark of identity belongs, and rest assured those who are still maintaining the ancient landmarks inviolable are the Primitive Baptists of to-day.

The seventh mark was, "They were ALL professedly Calvinistic in their doctrinal sentiments, yet did not like the name 'Calvinist,' because they did not hold to all the doctrines of the reformer." "The striking, the peculiar feature of his (Calvin's) system," says Prof. G. P. Fisher, of Yale college, "is the doctrine of predestination." All who know anything about Calvinism know that unlimited predestination occupied the most conspicuous position of all the doctrinal principles set forth by Calvin. And as a distinguishing appellation of unlimited predestinarians, W. T.